THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—MATT. XXIV. 44.

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ATONEMENT.

BY ELDER JOHN HUNTER.

MANY mistaken ideas prevail respecting the general teachings and character of the Latter-day Saints as a religious body, and on no subject are their views more misunderstood, than the one which deals with the extent and application of the atonement of our blessed Lord and Savior Jesus Christ. I have frequently been interrogated in this connection by persons who, in other respects, were considered well informed. I have been asked if the religious body to which I belong (the Latter-day Saints) repudiated the atonement of Christ. In view of the efforts that we, as a people, make to cause our fellow-men to become acquainted with our faith, I must say that the question caused me to experience feelings of great amazement. Of course, on reflection, this ignorance on the part of the class of persons referred to is easily explained, for we find that a great many people refuse to investigate our principles just as soon as they know they have any connection with what they call "Mormonism," that word being a synonym to them of all that is evil.

Should persons of this description see in the public papers a column of slander, misrepresentation and falsehood against the "Mormons," they swallow all down as sweet morsels, how unreasonable soever they may be. They forget that Christ was slandered and lied about; that He was persecuted and murdered. They forget that Paul was alleged to be mad; that he was whipped, ordained and scrubbed to the pious bigotry of the Prophet-revering and God-fearing (?) zealots amongst whom he labored. They fail to remember that Peter and the rest of the Apostles were charged with being drunk when speaking by the power of the Holy Ghost on the day of Pentecost

(Acts ii), and all this by people who professed to believe in Moses and the Prophets, and to worship the God of Heaven. Persons who believe the slanderous stories referred to against the Latter-day Saints, without investigating the other side, wrong themselves, for we can see from the examples quoted that the popular side of a question is not always the correct one.

I propose, without further preliminary, to prove from our standard works that we do most emphatically believe in, and accept the atonement of our Savior, and then to consider, briefly, the Biblical phase of the question.

I will begin with the Book of Mormon (New Ed.), and quote from that part of it known as the Book of Alma, 21st chap., 9th verse, which reads as follows; "Now Aaron began to open the Scripture unto them concerning the coming of Christ, and also concerning the resurrection of the dead, and that there could be no redemption for mankind, save it were through the death and sufferings of Christ, and the atonement of His blood." 34th chap., 8th verse: "Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon Him the transgressions of His people, and that He shall atone for the sins of the world." 14th verse: "And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal." 15th verse: "And thus He shall bring salvation to all those who shall believe on His name."

I will now quote from the work called the Doctrine and Covenants, sec. 29, page 142, verse 1: "Listen to the voice of Jesus Christ, the great I AM, whose arm of mercy hath atoned for your sins." Page 138, sec. 27, verse 1: "Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer." Verse 2: "Remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins." Page 114, sec. 18, verse 11: "For, behold, the Lord, your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him."

I might multiply passages from the works quoted, but judge that sufficient has been cited to substantiate the fact that the Latter-day Saints accept Christ as their Savior. I will now proceed to show forth our views as to the extent and application of the atonement, quoting from the New Testament in support thereof.

The atonement acts in two ways: 1st, universally and unconditionally; 2nd, specifically and conditionally. When applied to the fall of Adam, it acts as stated under the first head; when applied to the actual sins of persons who have come to the years of accountability, it acts as under the second head.

Universal and unconditional atonement is spoken of by the Apostle Paul in 1 Cor. xv, 22: "For as in Adam all die, even so in Christ shall all be made alive." As descendants of Adam, we inherit mortal bodies subject to disease and death, and this without respect to our faiths, creeds or beliefs; thus we see that an infidel dies as well as a believer; the Christian is no more exempt than the Pagan; all die, rich and poor, high and low, believer and unbeliever; they can not do anything to prevent it. It is universal and unconditional. "So in Christ shall all be made alive," says Paul, and he was an Apostle of Jesus Christ. Our Savior taught this principle, for He said

(Luke xviii, 16): "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Had the effects of original sin been attached to little children, Christ could not have made use of those words; but the fact that he did use them teaches us that they were free from the effects of the fall through His atonement, and not having any actual sin because of their innocence, they were justified in the sight of God. In this view the redemption from the fall is a divine gift from the great I AM, which we can no more evade than we can the dread monster death, before whom all flesh must bow, of what name, nation, faith or creed soever they may be.

Conditional atonement, as applied to those special cases where the conditions imposed are obeyed and acted upon, is entirely different and distinct from universal atonement. Our Lord's manner of speech, when applied to accountable beings, is entirely different from that addressed to little children, (Luke xvi, 27): "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Not according to Adam's works, but every man according to his own works.

We would not have it understood, as our belief, that the atonement does not affect mankind who have actually sinned; but rather that it is only effectual when the conditions upon which it is offered are complied with. The conditions are contained in the Gospel, and the Gospel is contained in the Scriptures. Our Savior commanded His Apostles, and said (Mark xvi, 15, 16): "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Here is the highest authority setting forth conditions. The candidate for salvation must believe and be baptized, and upon failing to comply, will be judged guilty of disobedience and rebellion, and condemned accordingly.

These are the words of Christ. Who dares say otherwise? "O," says the querist, "do you mean us to infer that our ministers and priests are wrong in sprinkling little children—baptizing them?" If they mean by this action to qualify them for the kingdom of heaven, when our Savior says they are already qualified, I can only say, as an individual, that I would not like to occupy their heaven-daring position, for which there is no Scriptural precedent, and which is virtually denying the most important part of our Lord's atonement. Besides, baptism is for the remission of sins (Acts ii, 38; xxii, 16), and it has been shown that a child can not commit sin. If a child cannot commit sin until it arrives at the years of accountability, what are children baptized for?

Isaiah (xxiv, 1—6) prophesied of a time when the earth was to be cursed, being defiled under the inhabitants thereof, because they had transgressed the laws, changed the ordinance, and broken the everlasting covenant. Can it be that this ordinance has been changed? It seems so, if we take the Bible for our guide. There is no such thing now as baptism for the remission of sins. Baptism was for remission of sins when Peter administered the Gospel, but it is not so now. John baptized in the river Jordan (Mark i, 5), and in "Enon near to Salim, because there was much water there" (John iii, 23); but this is all changed, it can be done now in a small basin with a very small quantity of water. Children are not proper candidates for baptism, as the

following Scripture conclusively shows (Acts viii, 12; 36, 37): "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." "And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest."

It is perfectly plain that belief in our Savior was insisted upon as an indispensable qualification in the candidate for baptism, and we understand that an infant is naturally unfit to fulfil the condition. Sprinkling is not the proper mode of baptism, as the following Scripture, in addition to that already quoted, will prove to any reasonable mind. (Col. ii, 12): "Buried with him in baptism." (Rom. vi, 4, 5): "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Acts viii, 38): "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

What has been said and quoted proves that the atonement, as applied to responsible individuals who have known the law and have transgressed it, and thus sinned, is conditional. Of what value is the atonement, if we are brought forth to be judged and condemned for disobedience, having refused or neglected to obey the Gospel? And yet this is the teaching of the word of God. Now there are millions of Bibles and Bible believers in the world, and yet with all these Bibles containing these explicit and definite instructions, how still it is that intelligent men will so far change the ordinances and transgress the law, as to sprinkle infants. What excuse will they advance when they give an account of their deeds? Can they point to one single instance of infant sprinkling in the inspired record? Nay, verily.

As Latter-day Saints we believe that all men, without exception, will be brought before the bar of God; that those who have not known the Gospel will not be judged by it, but will be justified through the atonement of our Lord. Those who have known the laws and commandments of God will be judged thereby; and that they may be justified in the sight of God, through the atonement of our beloved Savior, it is necessary that they obey the commandments of God, comply with the ordinances of the Gospel of His Son and endure unto the end (Matt. xxiv, 13), and then they will be saved.

I would therefore say, to all whom it may concern, Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me (Jesus). "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii, 38, 39). These are the words of divine inspiration, spoken by a divinely authorized servant of God on the day of Pentecost to sinners who, believing the testimony of the Apostle Peter concerning Christ, cried in the anguish of their sin-laden souls: "Men and brethren, what shall we do?" Think of it all ye who change the ordinances and disallow them. "But though we, or an

angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i, 8). Who dares, in the face of high heaven, and with the word of God in his hand, give an answer different from that of Peter: to "as many as the Lord our God shall call" is the promise given.

Sprinkler of infants, has the Lord our God called you? Consider your ways and repent of your sins ere it be too late; for the vengeance of an offended God shall surely overtake you, as one who, without an excuse, has perverted the ways of the Lord. Teachers of "only believe and thou shalt be saved," consider the words of the Son of God: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii, 5), and repent, for the hour of His judgment is near.

I have found the teachings of the Latter-day Saints to be in accordance with the Scriptures in every particular. I have found the Elders of that Church to be men of honor and virtue—all lies, slanders, misrepresentations, revilings and persecutions to the contrary notwithstanding—and I recommend all honest men and women to put prejudice aside, and adopt the admonition of Paul: "Prove all things; hold fast that which is good."

UTAH NEWS.

(Summarized from Territorial Papers.)

Thomas Horkley, a quiet, industrious young man about seventeen years of age, was killed by a snow-slide in Dry Pine Canyon, two or three miles from Samaria, Oneida Co., Idaho, on the 7th ult.

Mr. Arthur Stayner, who has had some experience in sugar making in Utah, expresses the opinion that with proper conditions sugar can be made there for two-and-a-half cents, or a penny farthing per pound.

Joseph A. Huntsman was accidentally shot and killed by W. H. King, at Cedar Mountain, near Fillmore, Utah, on the 7th of January, while returning home from hunting. King was exonerated from all blame, but nevertheless is greatly grieved at the unfortunate accident.

An extremely pleasant surprise party greeted President George Q. Cannon on the occasion of his fifty-eighth birthday, or rather the day after, as his birthday happened on Sunday, Jan. 11th. With his numerous other friends, we sincerely wish Brother Cannon many happy returns of the day.

Elder George S. Grant, a half brother of Apostle Heber J. Grant, was killed by the accidental discharge of his own gun, on the 13th ult., at Oakley, Idaho. A correspondent writing from that place to the Ogden *Herald*, gives the following particulars of the dreadful accident: "Yesterday the citizens of this place engaged in a rabbit hunt, which terminated very disastrously. After the rabbits were counted and the result declared, and while all were merrily chaffing each other in the matter, Brother George S. Grant, while getting into the wagon to drive home, was instantly killed by the discharge of his gun, the load entering a little below and in front of his right ear, and lodged in the brain. The feelings of the party were past description, and

the whole community are cast in gloom over the sad accident, for he was, perhaps, the most generally known and esteemed citizen of the place."

The *Deseret News* records the following wonderful adventure of an infant: "On Sunday last (11th ult.) at 1 o'clock p.m., at Moccasin Springs, eighteen miles from Kanab, Kane Co., a two-and-a-half year old child named Warren Losee, son of Isaac Losee, was missed from the house and could not be found. Night came on, and neither the child nor its tracks had been discovered. Mr. Losee went to Kanab for help at 3 o'clock on Monday, and a number of men with one Indian started at once, but reached there too late on Monday to do much, though they started to find the tracks that evening, and the little one had to meet another cold, frosty night. Search was continued with lanterns, but to no avail. On Tuesday morning its tracks were found, and the Indian followed on its trail like a bloodhound, the whole body of men following him on a trot, at intervals coming to a halt for the Indian to lead out. They found its first night's stopping place about five miles northeast, near the Kanab road. It had lain in the mud. From there it changed its course southeast, and went about three miles. It was finally found lying near a bush, and was supposed to be dead, but when touched it raised its head, opened its eyes and groaned. Its hands and feet were very much swollen with frost. The child was placed in cold water, and the frost drawn out of its limbs, which were then rubbed with liquor, and some nourishment was furnished for the stomach. It recovered, cried naturally, and finally talked a little. It also knew its mother on sight, who had not expected to find her child alive. It had been out 46 hours. The child was bareheaded, and, when found, its clothing was much torn by the brush.

The following particulars of a sad accident by which a little girl lost her life in Bennington, Bear Lake Co., Idaho, on the morning of the 9th ult., are given by a correspondent in the Bear Lake *Democrat:* "It seems that George Birch and his brother Robert had been amusing themselves by shooting at a mark with a Sharp's rifle. Robert got away with George in shooting, and on entering the house the latter said he thought he could beat him. The little girl was sitting a little from the front of her father, and said: 'Pa will beat Uncle Robert this time.' George accordingly placed a cartridge in the gun holding the muzzle down, the hammer being up to admit of the cartridge entering the gun. As George drew the lever back to shove the cartridge in its place, he at the same time brought the gun up to a level, and was in the act of turning to go out of the house when it went off, the ball passing through his daughter's head and penetrating the wall. The little girl died instantly. She was nine years old. The father is almost frantic with grief. The funeral services were held at 2 p.m. the following day. President Budge was in attendance, and delivered an excellent discourse."

A letter dated Dec. 30th, 1844, from Pleasant Dale, Pinte County, Utah, to the *Deseret News,* relates the following singular and affecting circumstance connected with the death of a boy and the heroic conduct of his younger brother: "About 3 o'clock p.m. this day, the family of E. C. Behunin was thrown into the depths of grief by the sad news of their oldest son's death. About 2 o'clock p.m. yesterday, the two oldest sons of E. C. and Jane Behunin started to go to attend a sheep herd, the distance from home being

about 11 miles. When they had got about seven miles from home it began to snow. The oldest boy was aged 14 years, 7 months and 23 days, his brother and only companion is 12 years and 11 months. When they were a mile and a half from the herd, Elijah complained of being very tired. After this complaint he failed very fast, and when they were about one mile from camp he said: 'I do not want you to feel bad or nothing of the sort, for I am going to die, for the Lord has called me and I am forced to go.' They traveled about three quarters of a mile, and stopped by a cedar tree and made a fire. The younger boy pulled off his coat and put it around his brother. They reached this place about 10 o'clock p.m. The younger brother spent the remainder of the night getting wood, which was plentiful near by. He would turn his brother over very often to keep him warm. He died at sunrise on the 30th of December, 1884. The younger boy went to the camp, and after getting a quilt returned to his dead brother. He spread it out and rolled him over upon it, straightening his limbs and returned home, which point he reached about 3 o'clock p.m., having spent about twenty-six hours without food or sleep. The day being very cold, he had his feet frozen badly. On returning home he did not even stop for food, but taking a small piece of bread in his hand got on a horse and rode four miles to his uncle's to get him to go to Thurbersville to apprise his father of the sad event that had fallen upon his family. Deceased was born at Spring City, Sanpete Co., Utah, May 7, 1870, was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints when eight years old. He was a prayerful, faithful Latter-day Saint, and much beloved by all who knew him. Mrs. Behunin states that when her sons left home the day was fine and warm, and remained so until sundown, and that to all appearance they were both hearty and well."

The Supreme Court has rendered a decision in the polygamy case of Rudger Clawson, appellant *vs.* the United States, an appeal from the Supreme Court of Utah. Clawson appellant, having been found guilty by a jury of the crime of polygamy, and unlawful cohabitation, was duly sentenced to pay a fine aggregating $800 and imprisonment for four years. He appealed to the Supreme Court of the Territory, and pending judgment on such appeal, applied to the Court that sentenced him for release upon suitable bonds. The judge denied application, on the ground that the defendant ought not to be admitted bail after conviction and sentence, unless some extraordinary reason had been given. Clawson thereupon sued out a writ of *habeas corpus* in the Supreme Court of the Territory, and prayed for release, upon the ground that the Court below had unlawfully refused to admit him to bail. The Supreme Court overruled the petition, and remanded the prisoner to the custody of the Marshal, whereupon he took the present appeal to this Court. This Court holds that inasmuch as the judgment of the Third Judicial Court, in which the prisoner was tried, did not impose upon him a fine only, but also imprisonment, his admission to bail, pending appeal from that judgment, is distinctly committed by the laws of Utah to the discretion of the Court or judge to whom application for bail may be made. The Supreme Court of Utah was, therefore, right in overruling the petition and remanding the prisoner to the custody of the Marshal, and its judgment is affirmed.

Justices Miller and Field dissented.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 2, 1885.

DYNAMITE OUTRAGES, AND SECRET SOCIETIES.

The air is rife with reports of dynamite outrages recently perpetrated, and rumors of many others about to fall upon the devoted heads of the inhabitants of this island, the latter, doubtless, much exaggerated and colored by the fears and fancies of excited minds. Enough, however, is known to excite the earnest apprehension and reflection on the minds of those who are watching the course of events, and are interested in the spirit of the times.

London has again been visited by the vengeance of a crew of cowardly conspirators, who seek to destroy where they cannot hope to conquer, and to ruin where they have no chance to rule. While much excitement has prevailed in consequence of these outrages, they have not, so far as we can learn, created such intense alarm and horror as were felt on the occasion when that terrible agent of destruction, dynamite, was first adopted by England's domestic and fiendish enemies. Undoubtedly one reason for this is based upon the fact that familiarity with any danger however appalling, produces a measurable contempt for it. It is true that dynamite has not yet been often used, but it has been used enough to materially lessen the horror which was felt when it was first enlisted as a means of vengeance and destruction. Then the very novelty of the danger intensified the fears of those exposed to it, but each succeeding outrage has had the effect of destroying the novelty and lessening the dread.

All this is very consistent with human nature, and may be illustrated by many examples. Nothing probably is more terrifying to humanity than the phenomena of earthquakes. When *terra firma* begins to fail us, and "the great globe" itself not only denies us protection and safety, but like an unnatural mother seeks to devour her own offspring, such fear seizes upon the minds of men, as frequently to drive reason from her mental throne.

But people can even become in a measure insensible to these horrors, and we find that in regions where earthquakes are of comparatively common occurrence, the inhabitants manifest no particular desire to emigrate, but live on as long as the earthquakes, or death in other forms, will let them, eating and drinking, marrying and giving in marriage, with apparently as little concern as the inhabitants of other lands where earthquakes are unknown.

Probably the greatest cause that has operated to lessen the apprehension of our metropolitan friends, has been the wonderful preservation of life from the destructive effects of the explosions. In the midst of such

valuable destruction of property, the comparative immunity of life and limb has been the main solution. Whether the kind Hand of our Heavenly Father will be credited with an interfering providence in behalf of the blood of innocents, or the result be attributed to a happy accident of chance, will depend upon the presence or absence of devotional and religious feeling in the hearts of those who reflect upon these things. It is not very popular, however, in this day, to believe that the Lord interests himself much in the affairs of mankind.

But perhaps the most significant and disagreeable feature connected with these outrages is the secrecy, not only with which the blow is struck, but which surrounds the movements of the conspirators both before and after the commission of the crime. England's detective system, though sometimes caricatured by Englishmen themselves, is probably one of the most thorough that ever existed on earth, but it has been very much at fault in dealing with these dark and mysterious conspiracies. It is true that a few men have occasionally been brought to justice, and made to suffer the penalties of outraged law for their share in these crimes, but the public have ever had a well grounded suspicion that the main strength of these secret associations has remained unbroken, and that they have been alike impregnable to detective skill, the threatened vengeance of outraged society, and the insinuating temptation of bribery. It is also true that we now hear of astounding revelations about to be made known, of important information coming to the knowledge of the police, the probability of some criminals turning Queen's evidence, and if we had not heard of such things before, we might believe that we were on the eve of a thorough exposure of these dynamite conspiracies; but it is quite likely that so promising a prospect will end in the capture and punishment of a few wretched instruments, while the head and brain and heart of these diabolical secret societies will remain unscathed.

If these associations were limited to a few Fenians and dynamite miscreants there would be more hope of a thorough exposure and complete overthrow of them, but these seem to be only a few branches of a secret system of conspiracy that permeates the civilized world, and that flourishes everywhere from the shadows of the palaces of the autocrats of continental Europe, to the land where waves aloft the starry flag of republican America. Whether it is called Socialism, Nihilism, Communism or anything else, it everywhere manifests the same reckless contempt of human life, and the same disposition to resort to cruel and sanguinary means for the remedy of all wrongs whether fancied or real.

In former ages, holy men filled with the spirit of prophecy have looked down the vista of time and beheld many things that would come to pass in the last days. The establishment of the kingdom of God, and the sore distress of nations for their wickedness and corruption and unbelief, have been foretold in prophetic language. It would be strange if such an important element in the vexing of the nations as the establishment of these secret and abominable societies were overlooked. It has not been, and in the Book of Mormon the Prophets of ancient America, while deploring the existence of such wicked combinations in their own day, have also clearly foretold their future existence in ours, and have counted them among the distinguishing

features that would mark the time when the Book of Mormon should come forth and be presented to the world. But although the wicked deeds of these men have been foretold by the prophets, to them may be applied the words of our Savior: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh" (Matt. xviii, 7). G. O.

INDEBTEDNESS OF THE VARIOUS CONFERENCES TO THE "MILLENNIAL STAR" OFFICE.

(For Books, "Stars," "Journals," etc., up to Jan. 1, 1885.)

CONFERENCES.	PRESIDENTS.	£	s.	d.
Birmingham	Thomas Aubrey	8	8	5½
Bristol	Nathaniel M. Hodges	8	8	1
Glasgow	George F. Hunter	2	17	2
Leeds	Joseph Yates	1	10	8
Liverpool	John W. Thornley	8	18	5
London	Louis P. Lund	39	8	4
Manchester	William D. Williams	1	8	1½
Newcastle	Richard H. Baty	2	8	2
Norwich	Edward Morgan	14	17	11½
Sheffield	Samuel R. Bennion	6	6	5
	Total	88	3	11½

[We are pleased to note that the Welsh Conference have £1 15s. 0½d., and the Nottingham Conference 8s. 1d. to their credit; and we wish to kindly call the attention of the Presidents of some of the other Conferences to the fact that their accounts are falling behind, one in particular being something over £10 behind last year's statement! Conference Presidents should exercise the same care and diligence to avoid getting the Conference into debt as they would to keep themselves from financial difficulties. Every effort should be made to collect debts of long standing, and to have subscribers pay up regularly. If there are any who evidently do not intend to pay, we would advise that they be not allowed to run further into debt.]

ABSTRACT OF CORRESPONDENCE.

FROM NEWCASTLE-UPON-TYNE.

Elder T. F. H. Morton sends us the following items in a letter, dated January 30, 1885:

"In connection with the Saints whom I have heard speak of your appointment, a second time, to the Presidency of the European Mission, I rejoice to learn of your safe arrival in England, and to bid you welcome. Our prayers to our Heavenly Father are that He will give you His Holy Spirit, bless you with health and crown your labors with success. I can say that I have enjoyed the best of health since my arrival in England, for which I feel truly thankful to my Father in Heaven. I commenced my labors in the Newcastle Conference in May last, under the direction of President Wm. H. Piggott, and later, under President R. H. Baty. My labors have been in the South District of this Conference, comprising a part of Durham County and a portion of Yorkshire, known as the Cleveland District, where, I believe, the Gospel had not been preached till the last year. In the South District I found the Saints patient and kind hearted, and most of them

living their religion as best they may, in their scattered circumstances, generally attending meetings and hearing the Word of Wisdom, longing for the time to come when they can gather to Zion. I have had successively the following named Elders as traveling companions: Robert Marr, Wm. M. Davis, F. Greenwell and Thomas Butterfield. As a result of our labors, about twenty-five persons have been added to the Church. Our chief efforts were directed to Bratton, in Yorkshire, where the Lord opened the way and a small Branch has been organized, and the Holy Spirit is enjoyed by the honest Saints comprising it. I feel in respect to the Bratton Branch, that much is due to its President, Brother E. B. Hodgson, in regard to its success, for his untiring energy and ceaseless efforts.

"I was changed to the North District of this Conference the 1st of January. Brother L. L. Hatch and myself have just returned from a trip up the coast as far as Amble, at which place Brother Hatch baptized two persons. The trip was somewhat disagreeable, on account of the muddy roads, and zigzagging to visit all the scattered Saints made it more wearisome. We feel thankful our humble efforts were blessed in bringing two persons into the fold of Christ, and that we have obtained some knowledge of the country which will help us in prosecuting our next summer's labors, should nothing interfere. The Saints along this route are much scattered, and it is not possible for them to meet together on the Sabbath and partake of the Sacrament. Yet the Gospel truths once received continue to burn within them, and cause a fervent desire to gather and be free from Babylon."

THE SWISS AND GERMAN MISSION.

Elder Joseph A. Smith writes as follows from Bern, Switzerland, under date of February 3, 1885:

"Brother Schoenfeld is still in Germany. It will probably be a month before he returns, as he intends visiting relatives there. I received a peremptory demand a few days ago to pay his fine in Zofingen, or suffer the consequences. What they will be I do not know, but the probabilities are that the government of Aargau will ask our Canton for a writ of extradition. Their last demand was that the fine should be paid in eight days.

"We have more industrious missionaries in the field than ever before. There have been five baptisms since the beginning of the year. Our meetings in Bern are well attended by strangers, and we hope to do something more in the future. Our persecution at present is confined to the newspapers."

FROM IRELAND.

Elder Francis Greenwell writes as follows, from Belfast, Ireland, February 2, 1885:

"During the month of January we have, through our united efforts, baptized some twelve or thirteen souls into the Church of Jesus Christ of Latter-day Saints, men, women and four children. We have placed the Gospel before many more, and we live in hopes of it taking root at no distant day.

"A few days ago, Elder Marshall and myself were called to attend a funeral. There were about forty or fifty friends and relatives assembled to pay their last respects to the departed. In the evening we preached a funeral discourse over the departed, after which, we continued to lay the principles of the Gospel before the people, from nine o'clock at night until nine in the morning. We preached the Gospel and bore our testimony to the truth of it all night, and scarcely lost a minute. The spirit of prophecy has been enjoyed by us, and the predictions uttered are beginning to be fulfilled. Some of the Spirit of God, that Peter said would be poured out upon all flesh in the last days (Acts ii. 17, 18.) is being enjoyed by the Saints. It is being made manifest in dreams, visions, wisdom, knowledge and great faith, and as a whole they rejoice greatly. Nevertheless, many of them have much opposition to contend with. Their relatives, friends

and associates turn their backs upon them, and look upon them with scorn and contempt, but they feel to rejoice in all this, for it has a tendency to strengthen their little but faithful testimony.

"One of our sisters is placed in something like the position of Joseph of old, who was hated, separated from, and sold by his brethren, but the adversary could not prevent his return to his father's house, and if she is faithful and true, like many of the sisters have been, she will be the savior of her father's house, and the Holy Spirit will bless her.

"Many of the Saints have other adverse circumstances to contend with. Some of the brethren are ship builders, and that work is suspended, and they are thrown out of employment. Some of them are in pretty bad circumstances, but they do not lose heart and faith in the work of the Lord. The health of the Saints is very fair, and unity prevails. The health of the Elders is good, and the Lord is working with us."

PERSECUTION; HEALING; BAPTISM.

We glean the following interesting items in a letter dated Feb. 3, 1885, from President Lund, of the Scandinavian Mission:

"Brother Peter Olsen, a native Elder in Christiania, has just received five days' imprisonment on bread and water fare for baptizing. He appealed the case to higher courts, but the sentence was confirmed.

"There has lately been some excitement in Aalborg Conference. At Nibe the mob prevented Brother Hintze and another brother from holding a meeting. The mob acted like savages, and were determined to drag the brethren to the sea for the purpose of baptizing them. They tried to get Brother Hintze out, but he had planted himself in a corner, and though several tried to get him out by pulling and pushing him, still he managed to hold the fort. The other brother was taken outside and rolled in the street, but here several citizens took his part and forced the mob to let him go.

"Brother Hermansen and wife, who were baptized in October last, publish their testimony to the world that their little son was subject to having fits every day, and often several times a day, and suffered so that they did not think the child could live, but that he has been healed by the power of God through the laying on of hands by Elders C. Nielsen and D. K. Brown. The child is entirely free from these attacks and is perfectly well. The man is a miller, and is well known and highly respected.

"Last Sunday night we had the pleasure of baptizing a nice family. The man had been very much opposed to the Gospel, and had forbidden his wife to ever go to our meetings; but she got him to go along with her once, and then he needed no more urging. He rejoices now in the truth.

"Last night we baptized a gentleman who teaches music, and his wife, and also a young man who has been engaged as a Lutheran teacher."

OUR FATHER AND GOD.

From the Contributor.

THE present age is emphatically one of philosophy. Any subject, whether physics or metaphysics, whether it pertain to science or religion that cannot stand the crucial test of logical investigation—of calm and unbiased dissection is, by those most thoughtful, speedily discarded. There is, however, a large intermixture of error with scientific truths. Whenever the domain of demonstrated fact is abandoned and speculation substituted confusion is the result. Hence pantheism, evolution and kindred hypotheses find many earnest advocates.

The uninspired interpretation of Bible history, and particularly that portion relating to man's creation is, to the uninspired logician, inadequate to satisfy his cold intellectual nature, and man's existence is referred to natural results of extremely remote causes. In addition to the above named class of honest and earnest skeptics, there are two other classes that oppose the advance of true theological science. One of them is composed of individuals whom we might aptly style philosophical minnies, inasmuch as they ape the manners of philosophers and scientists. Circumstances may have cut them loose from the moorings of religious traditions and placed them within the influence of modern skepticism, and impelled by vanity (a frequent varmint to shallow minds) they desire to be regarded as "advanced thinkers," and swallow the gilded bait of false philosophy with the avidity of hungry goslings, never stopping to reason on the principles that underlie the superficial structure.

The other, or Sectarian class, composed of religious mopes, is entrenched behind a mass of erroneous traditions so dense as to defy alike the assaults of Divine Truth or the encroachments of science. There are millions of those that possess but the rudiments of an education, who are willing dupes of others scarcely less ignorant, because the forms of worship and articles of faith are hedged about by long established superstitious veneration, so that, neither priest nor layman cares to look for greater light. "That which satisfied the spiritual cravings of the fathers is good enough for the children," is, of course, just as it should be, provided it is *truth*, which, however, cannot be to any individual without a positive demonstration—a patient following of all the lines of reasoning that point to an inevitable sequence.

Hence hundreds of millions of human beings cling to dead forms of faith and worship without being able to explain why. They have a very dim conception of the actual meaning of the phrase "Our Father which art in Heaven." How familiar and affectionate it sounds, and yet how densely ignorant are the children of this world of the essence of that sentence. To the intelligent Latter-day Saint it emits a world of light and comfort. It enunciates a principle that indissolubly links the immortal past to the mortal present, and this life to the glorious and infinite future.

The Sectarian idea of God is, without doubt, largely responsible for the skepticism of the nineteenth century. Thoughtful men and women turn from the intangible nothing, worshiped by the masses to the tangible universe, and take cold comfort in unceremoniously turning the bodiless and passionless god of modern so-called Christians completely out of doors. And when we take all things into consideration, is not our respect for the skeptics increased by placing them in comparison with the average "pulpit shouters" of to-day? Put Ingersoll by the side of Talmage, place Herbert Spencer opposite the Sectarian donation of pulpit orators in this territory and mark the contrast.

Man's existence is shrouded in mystery so dense that it defies the penetration of all human wisdom. They witness his birth and see him grow to manhood; they know that every day is a step forward in the march of human progress, until, in the full strength of physical and intellectual manhood, he manifests those principles of greatness that stamp him as an eternally progressive being. The very elements bend to his intelligent will. The chained lightning flashes his thoughts to the limits of the civilized globe, will soon

light his cities and propel the machinery which is the product of his almost infinite mind.

But what an humble ending to so sublime an existence. He grows old, his body and mind usually yielding to simultaneous decay until finally the force that once sustained his ambitious life departs and he is a clod. We look on the calm, white face of the dead and ask, "can it be possible that the invisible power that gave light to the eyes, that caused them to burn with anger, sparkle with pleasure or beam with love and benevolence, that gave animation to the whole frame and impelled the brain to work out some of the mighty problems of the universe, has gone out in darkness? Was it merely a complex combination of nature's forces—gaseous vapors that have returned to elemental chaos?" Our inmost natures revolt at the idea that man is the result of blind fortuitous nature. It is almost an universal belief that man has an *immortal counterpart*, an individual invisible force that will exist forever. And this is the culmination of all human philosophy on the subject, whether of the scientist, Sectarian or savage. But why should it end here? All that we see in the animate or inanimate universe is governed by inexorable law. All animated nature is but the result of reproduction of forms of life exactly similar to the parent, and that they cannot vary is proven beyond the possibility of refutation. And it would be extremely unphilosophical to assert that the embryotic form of man during its anti-natal development could draw from the fountain of immortal life the elements necessary to formulate a distinct being—an immortal counterpart of the future man. It would be a transgression of every known law of reproduction or procreation. Hence we must assign to the spirit of man the honor of a distinct and separate parentage, an embryotic development and growth from an immortal germ and spiritual matter exactly similar to the laws that produce his mortal body.

The blending of immortality with mortality must be for the purpose of working out some design of the Divine Will. The spirit could have remained in its celestial home if the body were of no future value. The spirit could not be perfect without the body—could not answer the great object of its existence, and therefore, this same infinite power that called it into being and provided for its occupation a tangible body will surely at the appointed time call the atoms that formed the mortal casket from their resting place, if it be from the bowels of the earth or the depths of the restless ocean, they will surely come pure and refined, providing for the spirit a habitation perfect in form and feature, and possessing, as Jesus after His resurrection, all the organs necessary to a mortal condition. The being thus organized, possessing, as he would, all the powers of body and mind in a perfect condition, as also of infinite power and action would advance so rapidly in comprehending the universe and its laws that the grand achievement of mortality would pale into insignificance as stars before the beams of the morning sun.

When we take into consideration the fact that space is illimitable, and that matter, finely diffused, occupies immensity, what a glorious field of usefulness spreads out in its vastness before the being once chained to earth and permitted to contemplate that portion of the universe only, within the range of his natural vision, and capable of merely speculating on its probable origin and hopelessly ignorant of the infinite beyond! The law of gravitation—once

a tangible mystery, would be as simple to his understanding as were the effects of it on earth, and being permitted by the Father, he speeds out into space and far beyond the attracting influence of organized matter he deposits an attracting substance, or forms a nucleus capable of attracting the minute particles of ether, and the first act of organization is completed. Having, while on earth complied with the requirements of the Father in relation to Celestial Marriage, he is thus qualified to become a "Father of spirits," and his immortal wives become the mothers of spirits, thus obeying the only and eternal law of reproduction.

In the mean time, the furnishing particles of ether have been accumulating around the nucleus, and by the force of friction it becomes a mass of living fire, and from out the mass of smoke and vapor emerges a new born system of worlds, and the elements having performed their part in preparing the world for plants and animals, and those also having served the purpose of fitting it for the presence of man, he is placed upon it and with his wives repeats the history of man on this and other planets.

The Being that has organized the world, and placed upon it the germs of animated nature, is the one most entitled to furnish mortal bodies for his spiritual children. And when the great drama of life is finished and he with his children are redeemed and glorified, is he not entitled, as the head of an innumerable posterity, to be recognized as a Father and God to those that will rise up and call Him blessed? Is there anything inconsistent or unphilosophic in the doctrine that eternal progression will eventually exalt human beings to the godhead? The reverse would be illogical, no other reason for man's existence can be addduced. In this way only can he be of service in increasing the glory of his Father and God to whom forever he will be a grateful and venerating son and subject.

The doctrine invests mankind with a new and increased interest, and solves the problem of his mysterious existence. It inspires us to bear in meekness the stripes of our misguided Sectarian brothers. It inspires the sincere believer in the divinity of Joseph Smith's mission with the faith to persevere in doing the Father's will to the end that he may gain the reward of Endless Life in the mansions of "our Father and God."

J. F. GIBBS.

There is nothing in the world that costs so much money in production, and sells for so little, as a newspaper.

TAUGHT A TRADE.—It is a curious fact that every prince of the royal house of Prussia, when young, is taught some useful trade or other, for the purpose of sobering the mind and bringing it face to face with the material world and the realities of life; and among the profusion of curiosities and artistic relics which crowd the Emperor's private cabinet may be seen specimens of bookbinding, carving, carpentering, and other handiwork performed by his sons and grandsons.

There are thousands of men who have never learnt trades, owing to the confidence of their parents that they would never be in such poor circumstances as to need them. Foolish parents these! They are heaping coals of fire on their children's heads. When the necessity of maintaining themselves becomes apparent to such young men, they have to take a boy's position or no position at all; a boy's wages or none.